Rough Field Notes - Steam boat Charlie

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B19-0054/011 (25)

At ①, a region along a south shore of a fjord around a cannery, one warm day there were a number of logs swimming, 4 of them log rollers who were trying to dig off, & then a heavy sleep fell on them, probably a supernatural sleep. A log was on a beach & at high tide it drifted off to sea with them. It was a "deep sleep" when one of the logs woke to find himself out of sight of land. He woke ① others & they cried & wept, to find themselves in such trouble. At length one of them stood up, investigated & found inside a log a big hollow. In this they went & tucked it up as much as possible. They cried more & slept, curled together for warmth. One awoke in a while & looked up through a crack in a wood & saw something pass by, curiously investigating the scene. It was a ② white goose, toddling along. There were many of them & he awoke his brothers, all of whom observed them for a while & grabbed a leg, till 6 or 8 were pinioned. Then one went around & killed & strung their necks. The 4 skinned the birds & used their skins for clothing. Not moving they again captured a number of birds, this time ④, Canada geese, which they skinned & used as before. They kept day ③, captured several ⑤, & kept day ⑥, a kind of duck. Then they slept a 4th night & were wakened by a pounding of a log on a rocky shore of black crags, almost like lumps of coal. At once a youngest jumped ashore, & then it was as if he had been swallowed up by a launch. They wept & wept. At length they shifted on & presently were in what seemed to them a whirlpool. A

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(1) tco·kwot ✓

(2) s'qi·st' or squmt ✓ sqI·st ✓

(3) muskiaχ̣ɛ·k̲ sut ✓

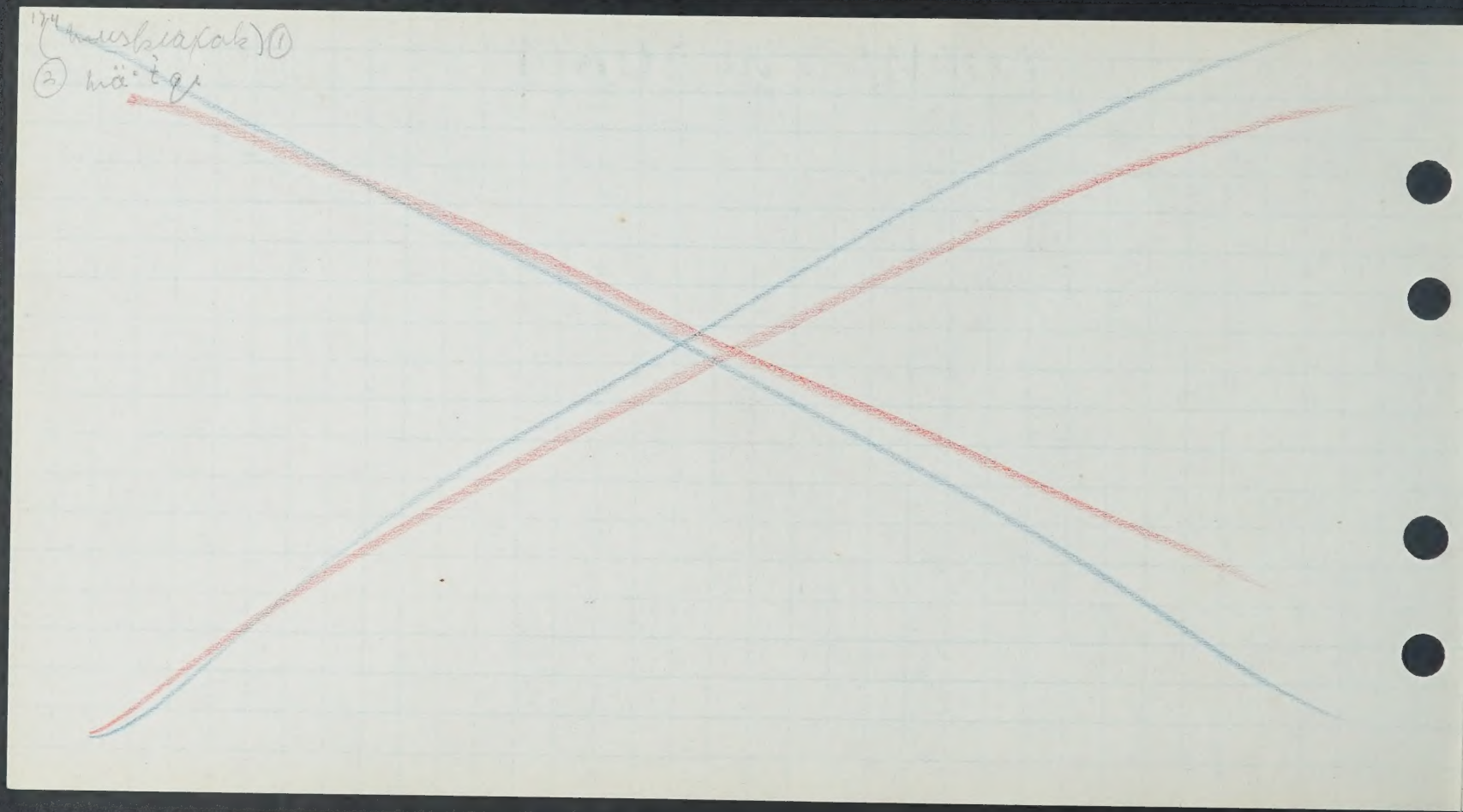
(4) spelling of (sqɔ̄t) v. bad.

(5) kwalid·t ✓

(6) äsk ma ✓

Lote	sxäxnɛ / sxän — Sweetheart

sea tossed & turned till they were almost crazy. They had been caught in a (silkwash) though they did not know it. In the morning the farmer's servant (1) appeared, saw them, & ran back to inform (2), who asked him why he had not brought it ashore. (1) tossed it ashore, he was v. strong, & the log split, revealing the humans. Again he told his master & the latter asked him why he had not called them to his house. He did so & when the 3 entered they saw their 13 hungry jaws with salmon, spikes through the jaw. They had, though unaware, reached the land (2). This is the land where the ashes of the fires, we see for wood for fuel, we know not where, it is shown followed by (3). This land has no inhabitants & so it had plunged right through. In the old days there, who had long been captured & she asked them; God will be seated between the fires (6), & if their backs should get they will say, "What fine salmon" & will kill & eat you. We cook salmon to them. But take this (5), a piece of fine smooth greenstone, hide it, & put it under your arm, as it grows hot, put it out a little, & it will be cooler." The (3) people gathered to watch evening & offered food to their guests, called (stues) but they saw it was really dead men's eyes. They were kept in a big provision box. If the 3 had eaten the eyes they could not have returned. Kept the (3) people killed a young seal, which were roasted in the house like puppies. The 3 then ate this. The (3) people kept eating the fine salmon & feeling their horses, but thanks to the stone they had no casualties. At length when they realised that they could not kill


1/4
① Ausbiaxak
② Nä·t·q·

the 3 lads they restored the sauxi & ~~all~~ made him a (tukwala). ① is greatly desired & bird skin clothing, & this they gave to her. After a while they wanted to return & ① said, "Your land is not far away. ② = 1 thumb + finger] & he showed it to them as if only a few inches away. Sent them back in a salmon boat, (no details. It is in some basket person's story) telling them not to open their eyes till they got home, otherwise it would be far. They set out, in front of their craft, & only opened when they felt land thing about, to find themselves near their own village. They had been absent a year.

This sensuni dates back to a time when people were almost suit + it tukwala spirit was common. These 4 verbally circulated it.

hotte (Kwakiutl) is selling as a huge affair, & entitles persons who are chosen either in town or a camp. The land of ashes is near the residence.

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① ɬ ɛqaqa

② ma·ma·q̓ ḵ̓ ɛ ✓ ,

④ tɛ ixin ✓ sea lion

⑤ ʻqʷ ʊ ta ✓ baby lion

⑥ ɬ ɣ ʔ x o'maitɛ ✓ ebd q lion

old male

~~③ sqʷ ʊ ton~~

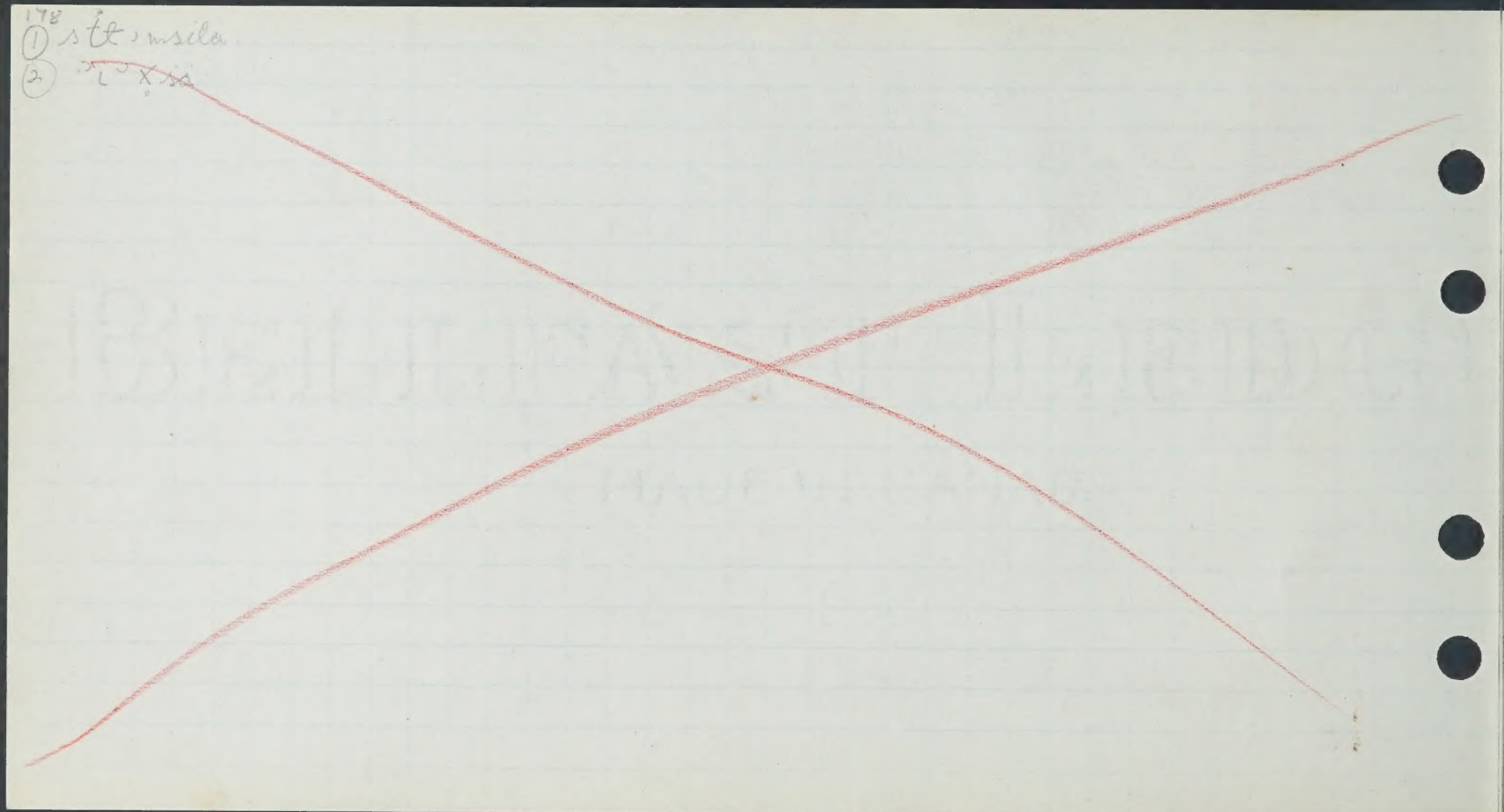
④ a door clanged behind him, & he was lost, his comrades thought he must have been drowned.

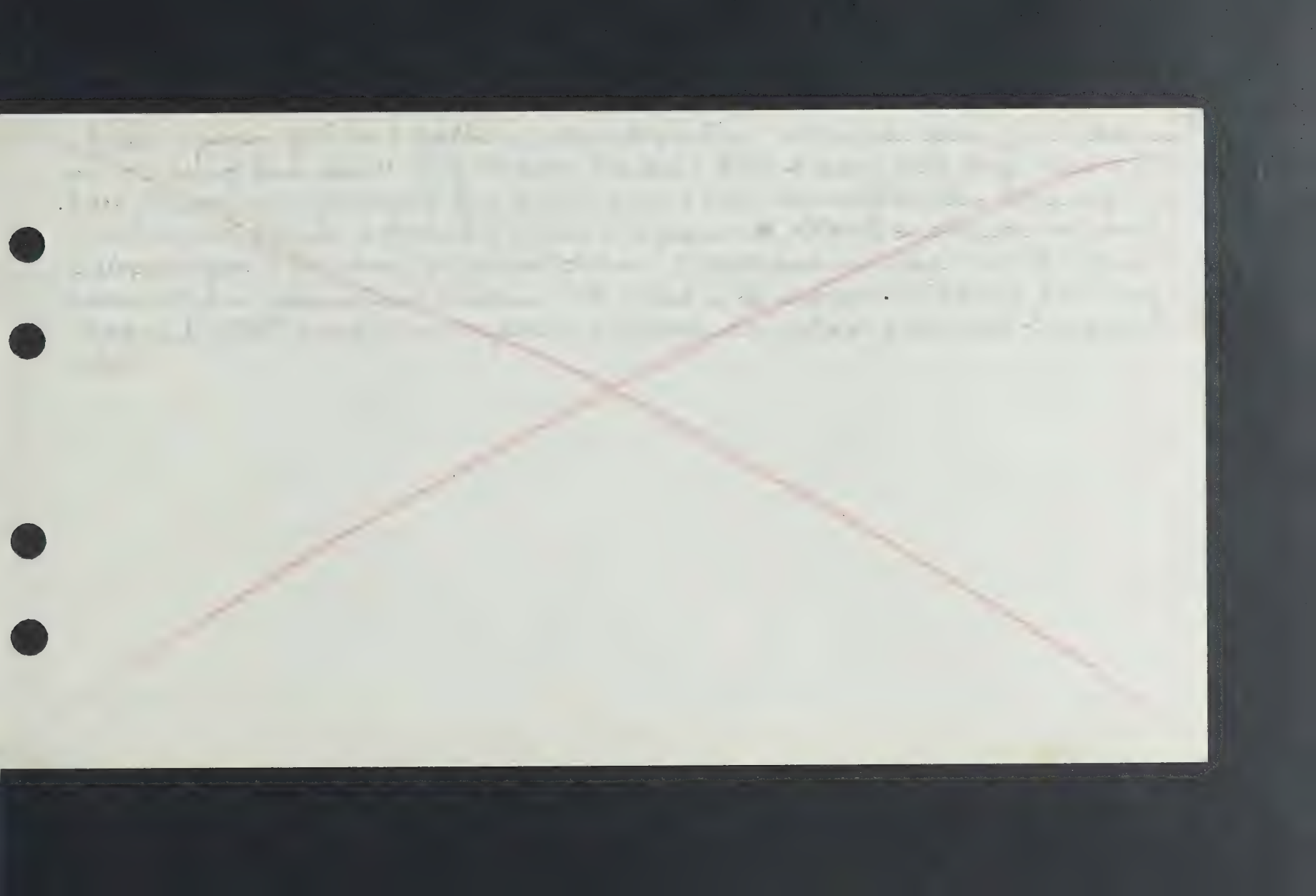
~~③~~ ③ tɛ ɬ x ʊ m ~~t tɛ~~ x̓ ʊ itɛ ✓, crash

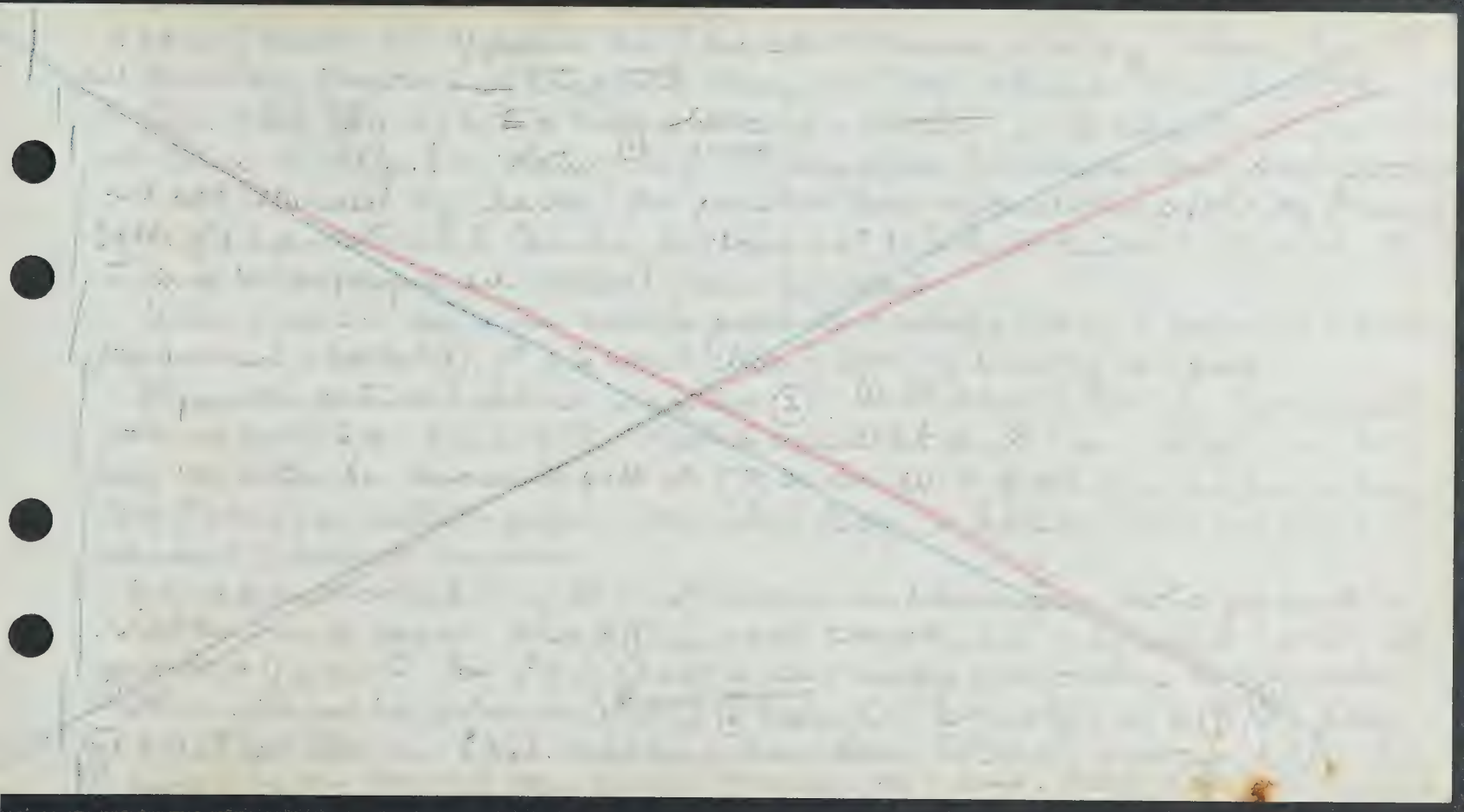
⑤ h ʊ mutsta ✓

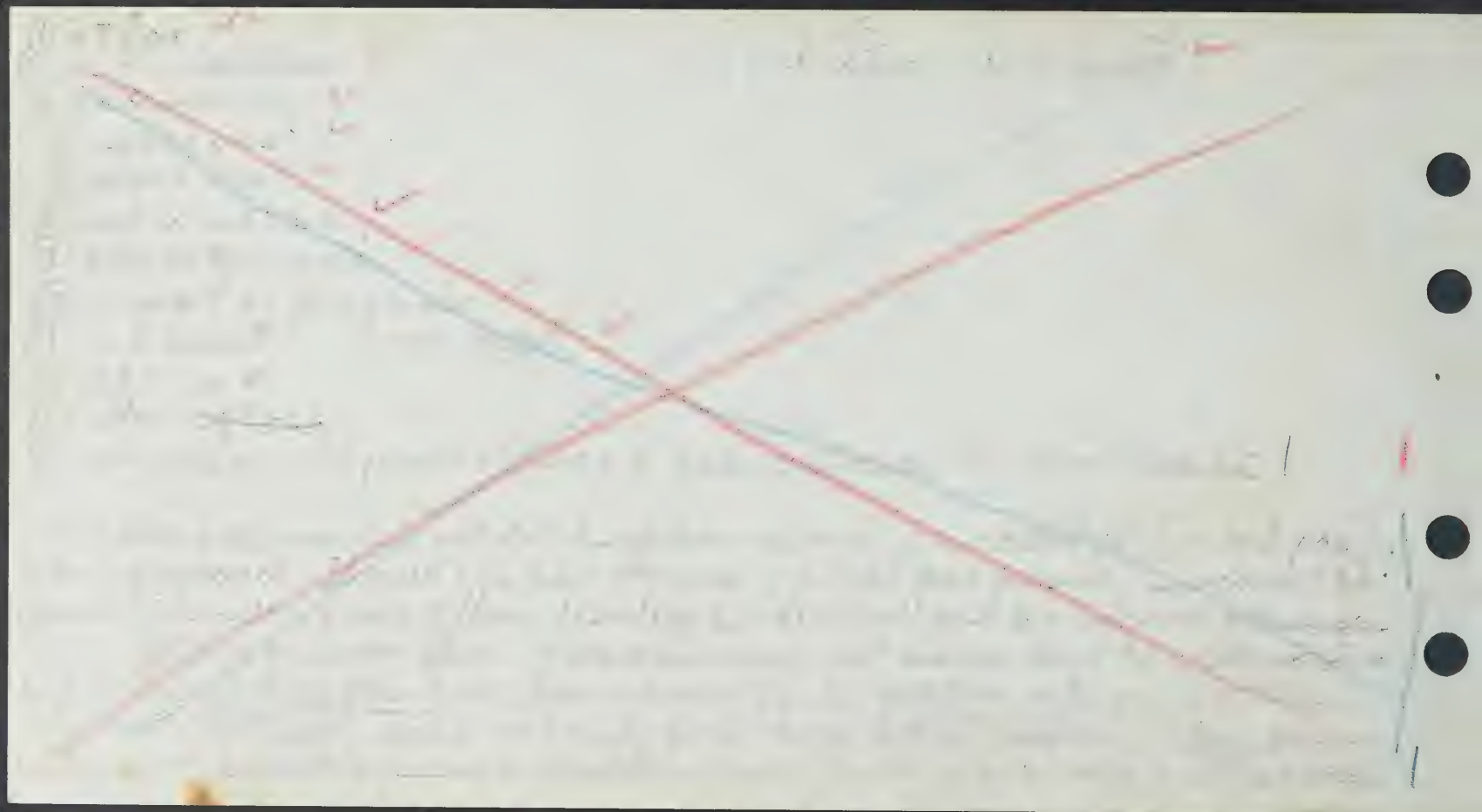
⑥ from a clanging door, same as name ③ connected with ʊ ehin, & ⑤.

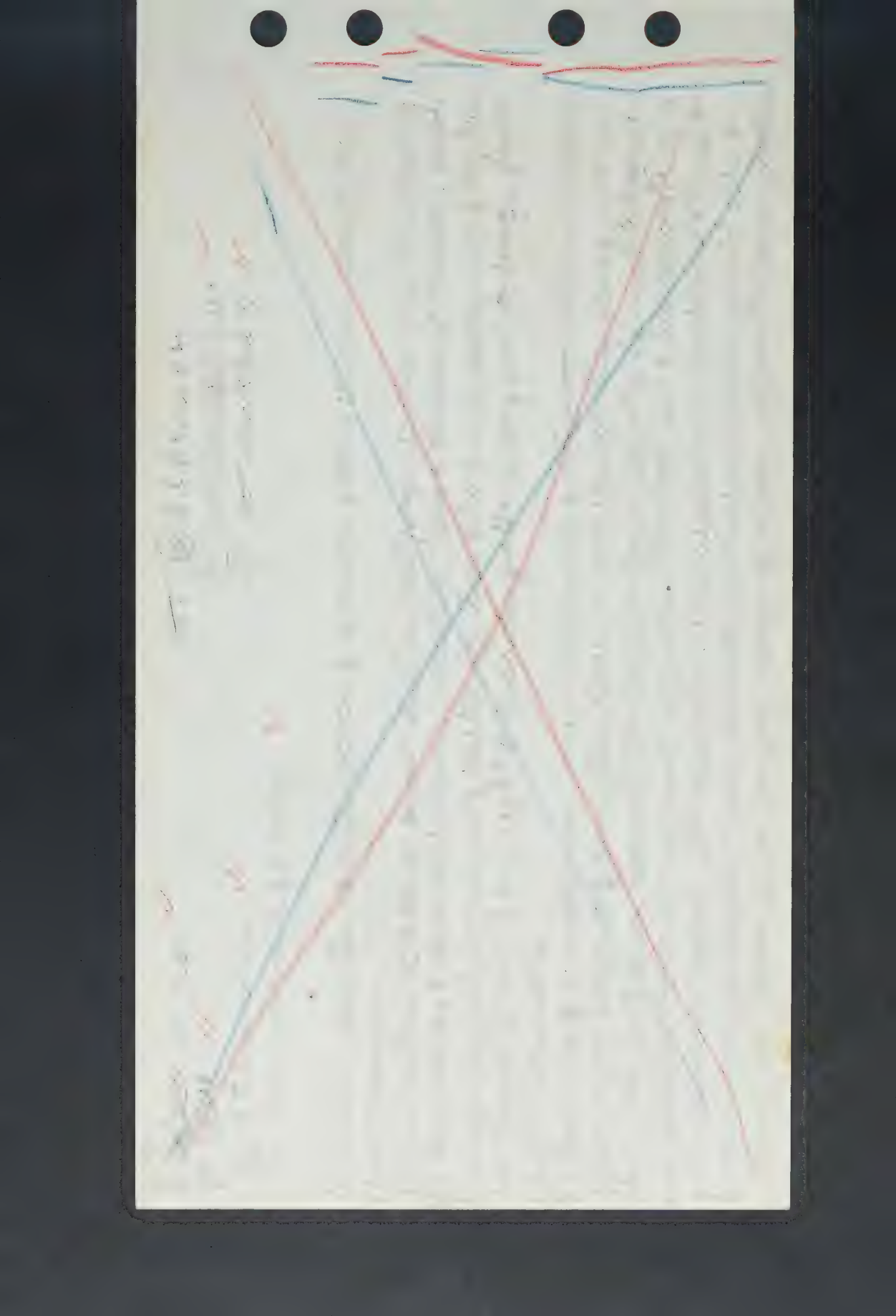
Among other things sent down to earth were sea lions (4), also called (5) (6) & (7) at different ages. They throve & prospered, that is why there have always been sea lions or sea-lion Island outside Rivers Inlet. Thither went canoes from all over the coast, for lions were easy to kill, & good to eat. Once a T. sparab from his comrades, perhaps on diving guidance, & a man called him into his house. A mortal entered (4) & found himself in a house of (4). He saw they were using human head caps as clothes, & he listened & heard them say "Send your dishes to (1)" & that a man who was parked in a house". A bit dull thought, "A dish will be too small," but at once a sea lion said, "Don't say that. I can make a feast to be enjoyed". He knew a mortals thoughts. After a while a mortal was given his boat & paddle: he thought, "There won't be enough". But again a lion told him not to say so, & though he ate & ate he could not empty a plate. He resided for long with a lions but grew lonesome & a lion read his thoughts, & said "Your home is not here, we will send your home wherever you like. His fear was to be a wave & he was asked, "Do you prefer a comber that will carry you all the way to a beach in one jump, or 2, or 3, or 4". He thought that a 4 jumper would be best, fearing a fall of landing, & climbed into a lion's mouth down his throat, till a entrance to keep out a water & set off. After 4 jumps & turns & found he was home. Shaunsta.

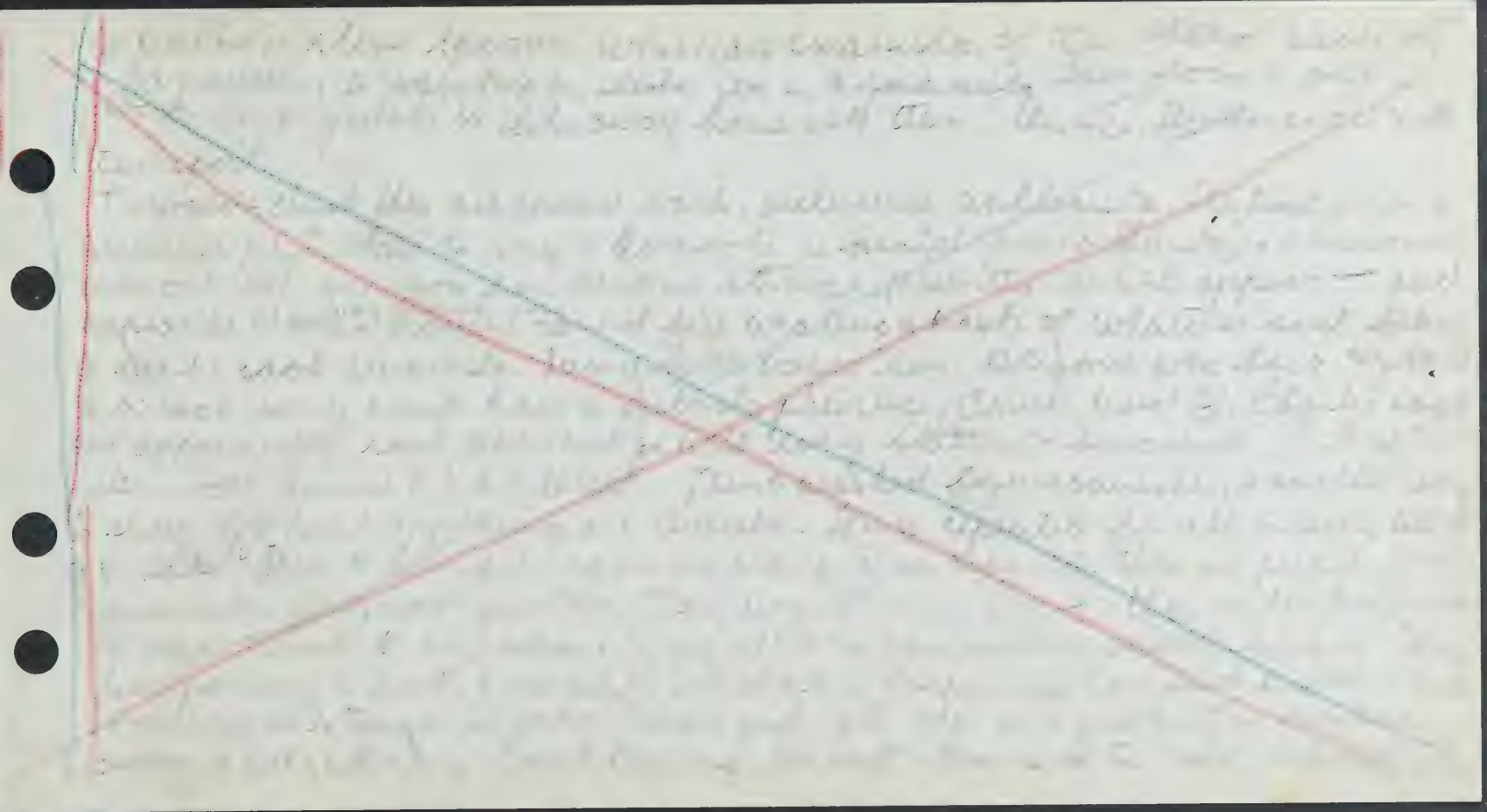

178
(1) stt, nsila
(2)

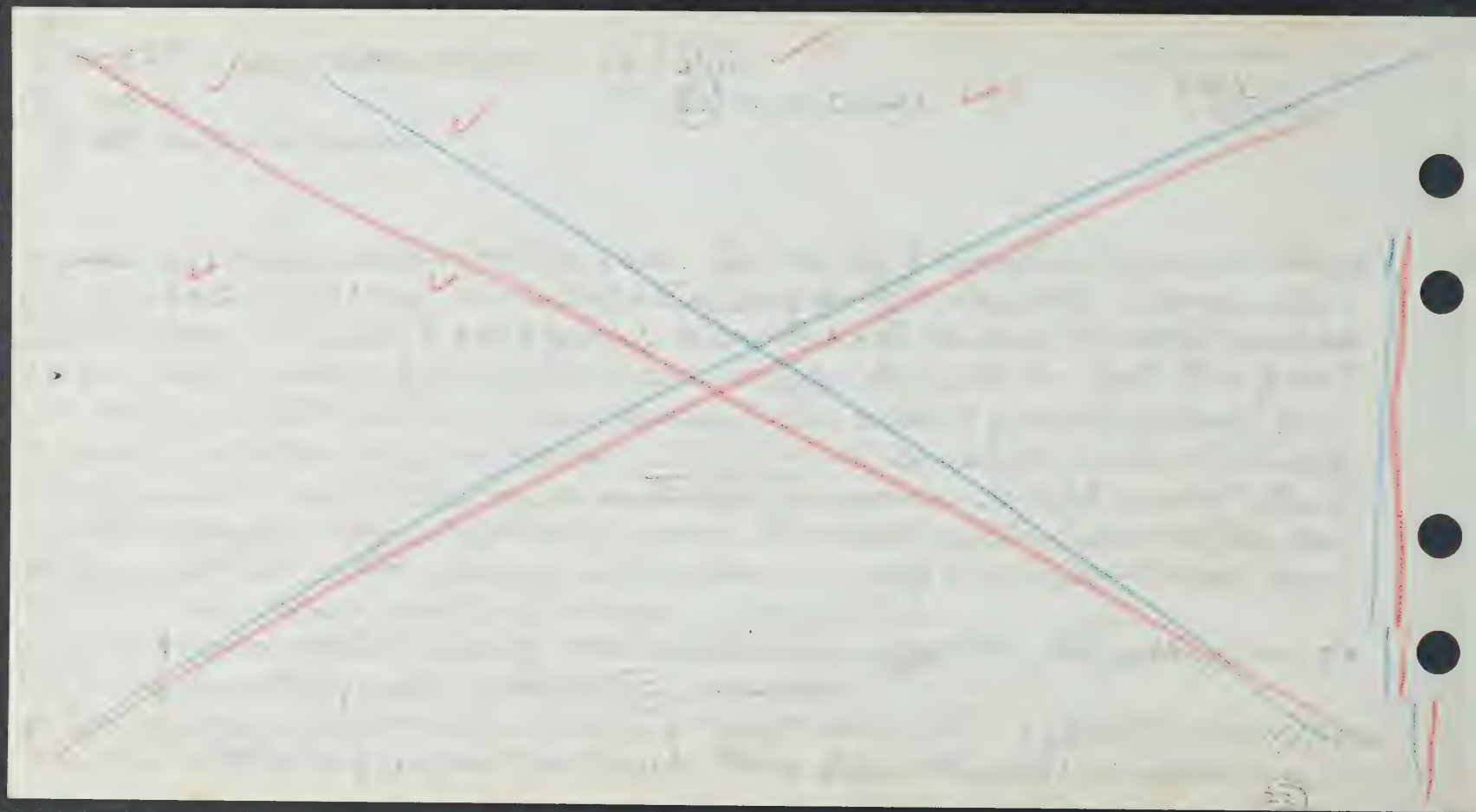


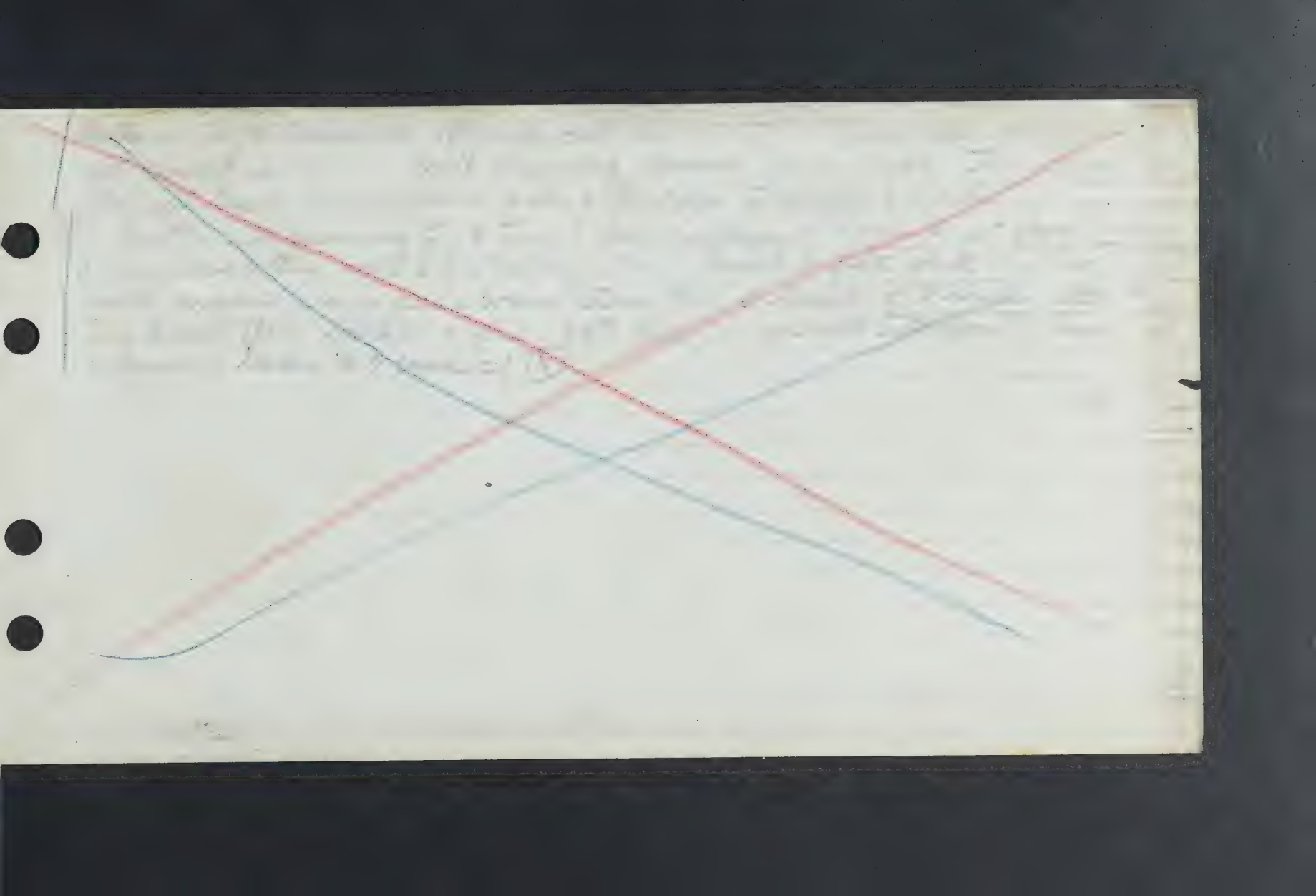


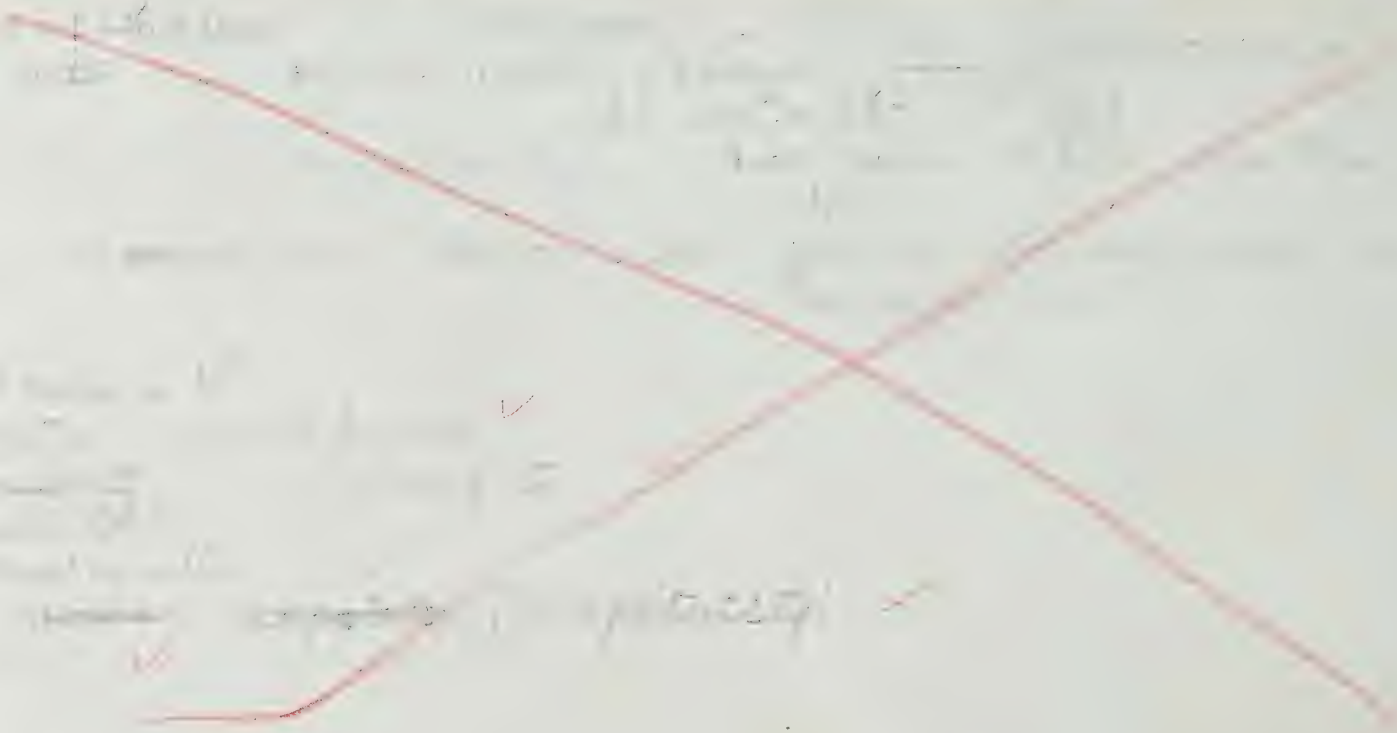


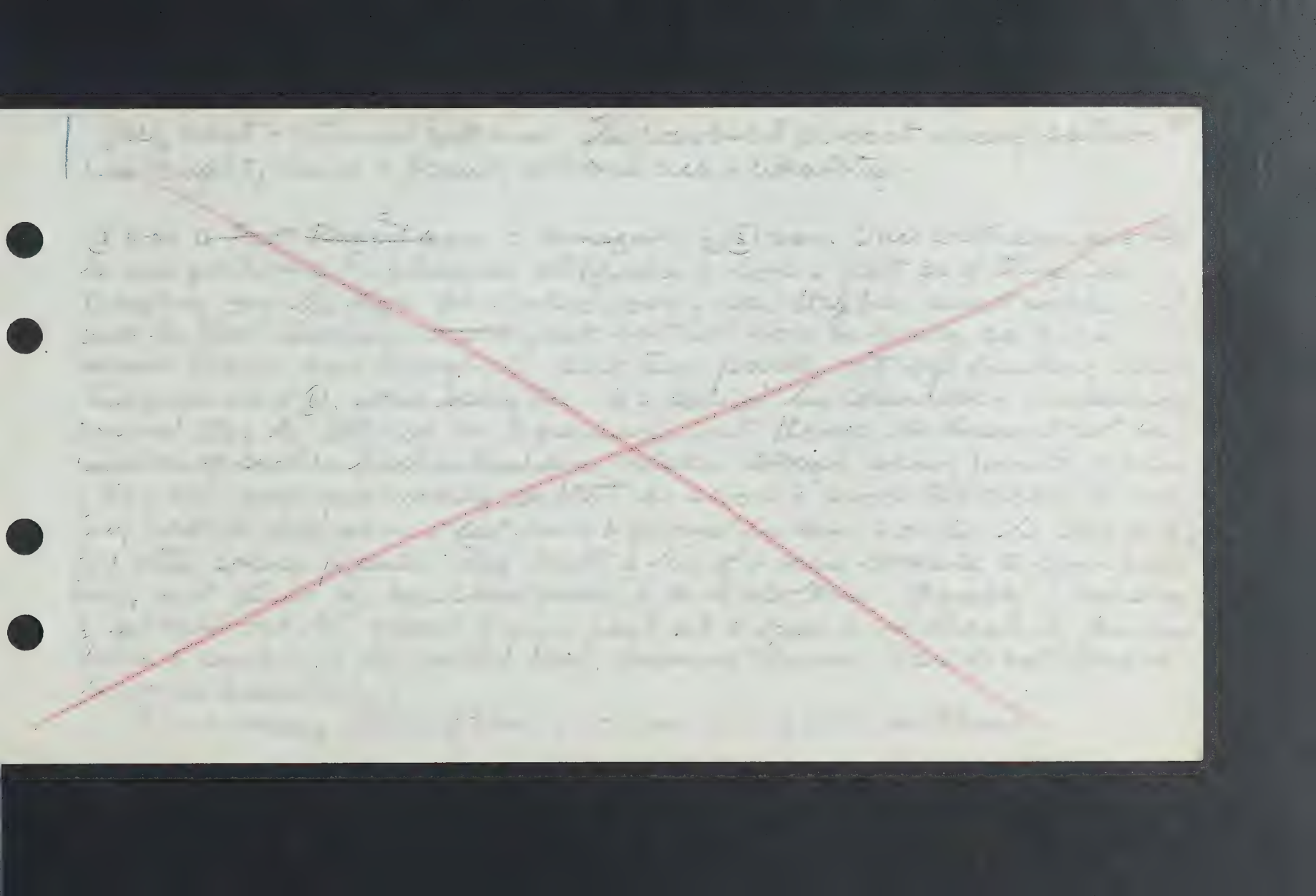


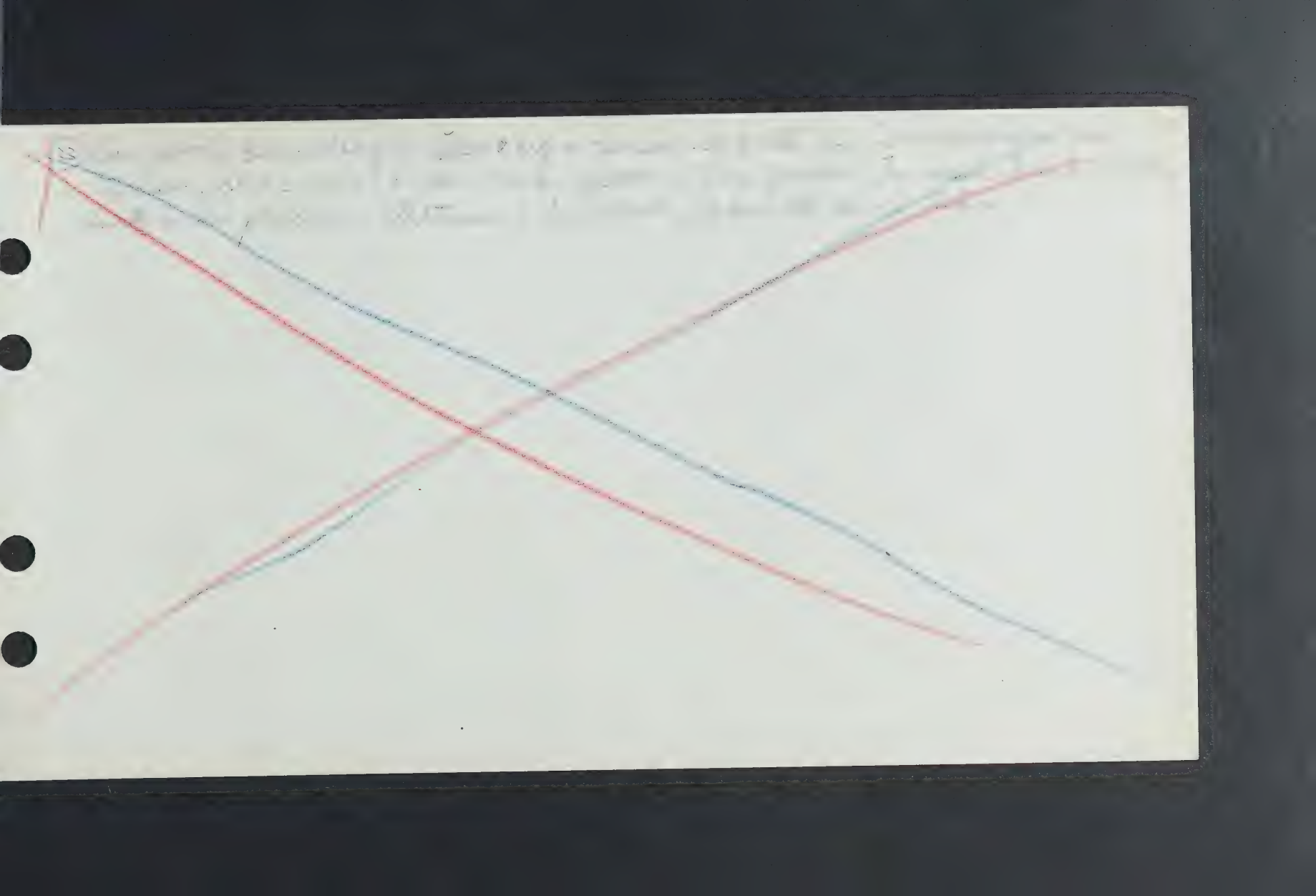


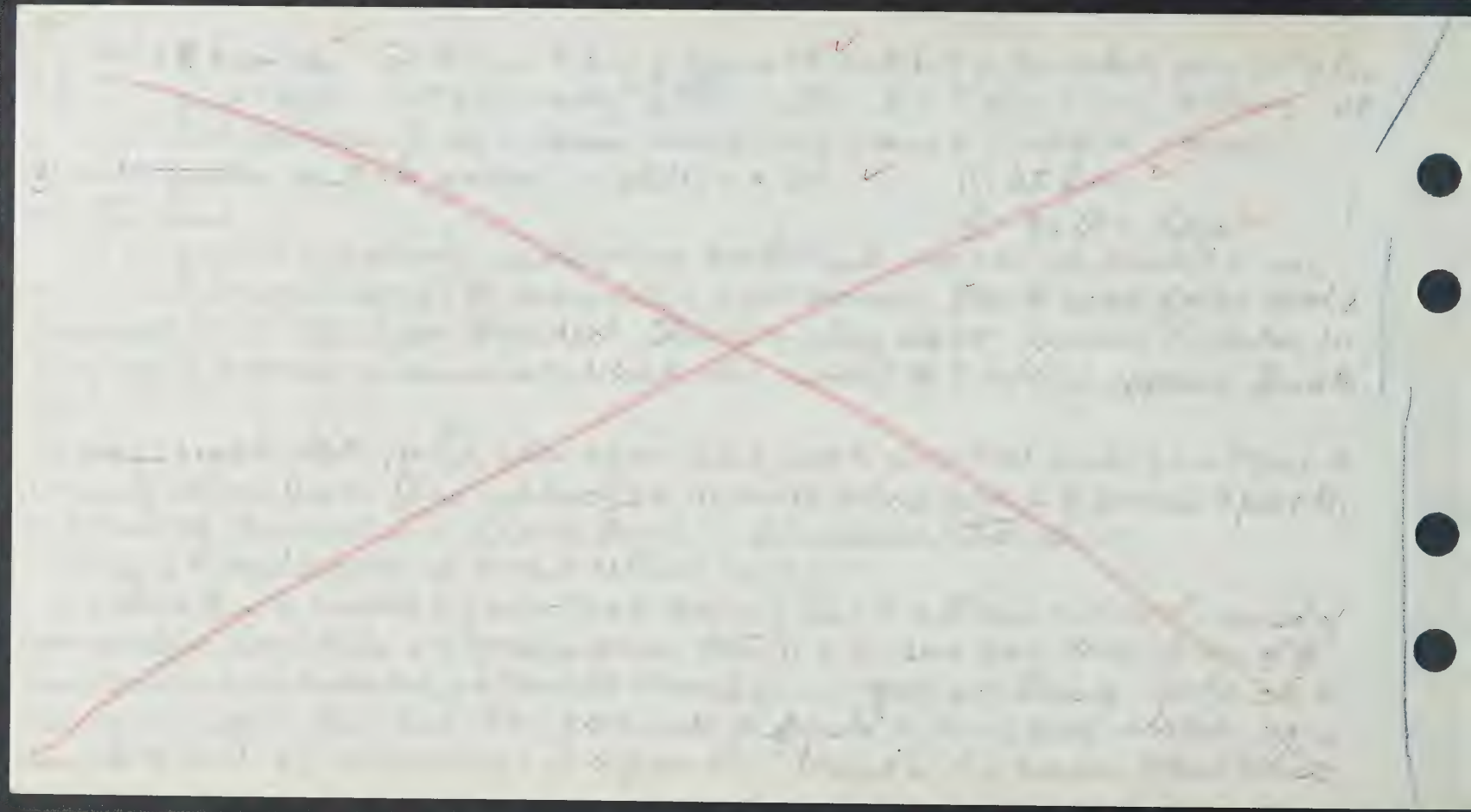


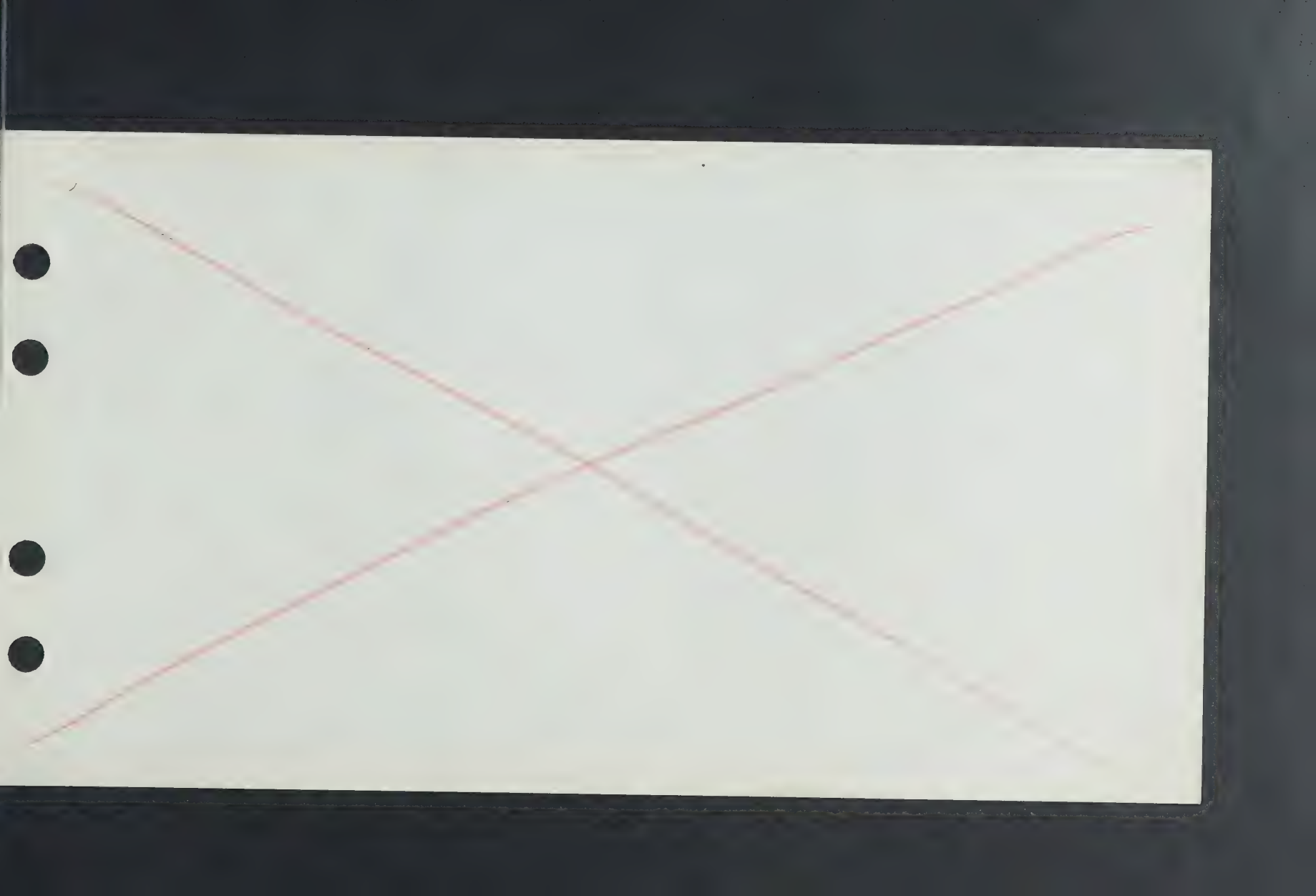


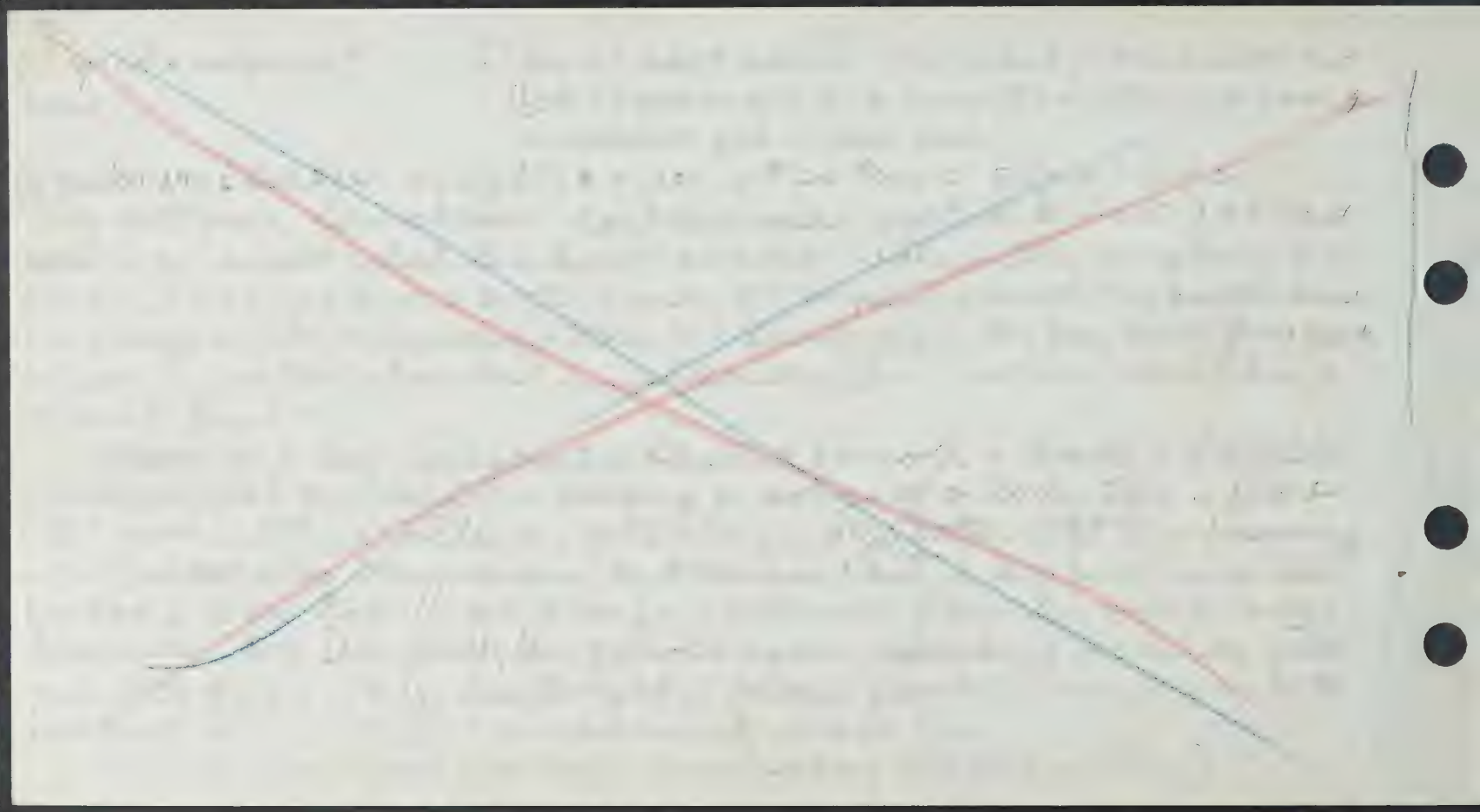


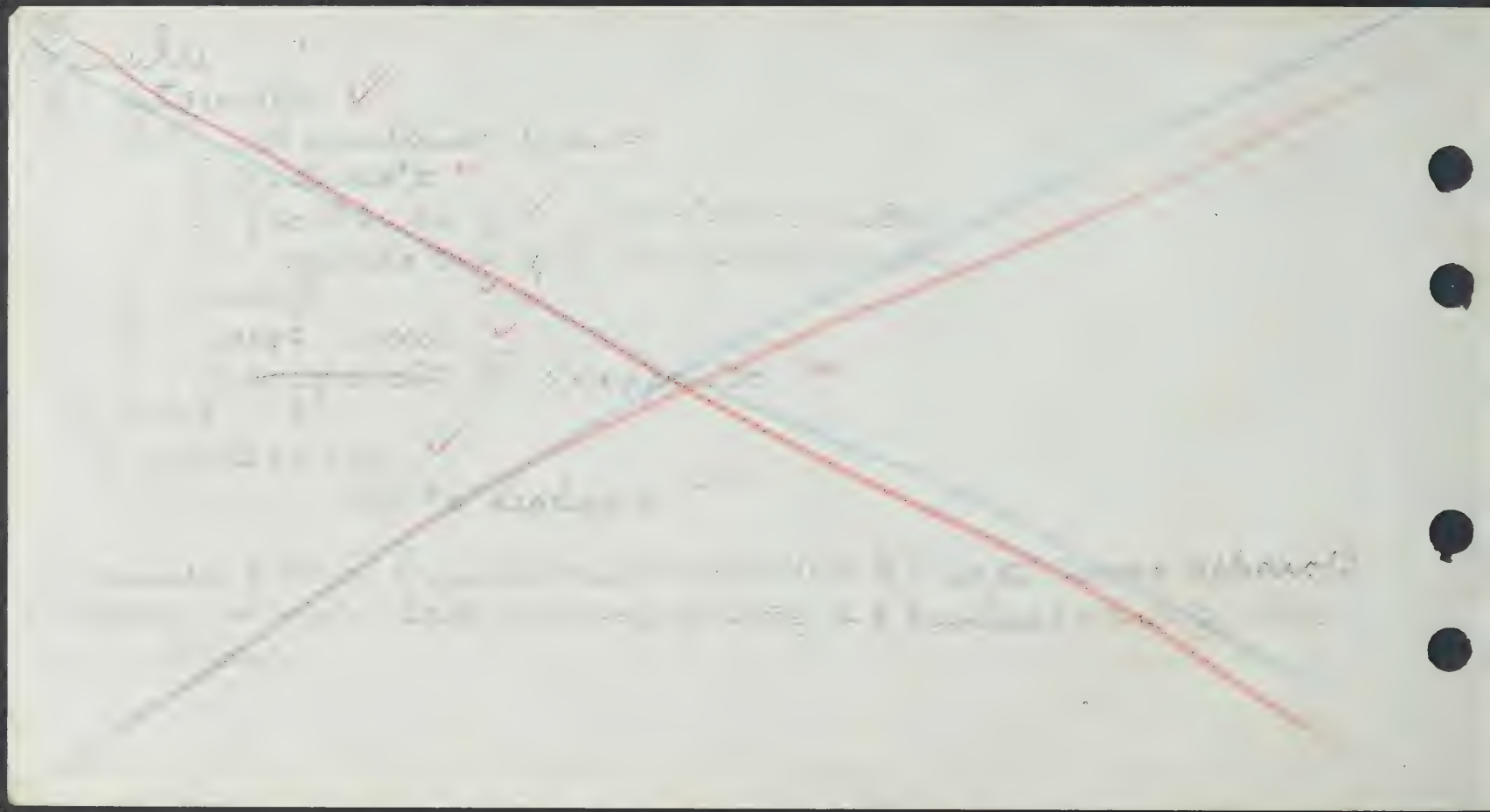


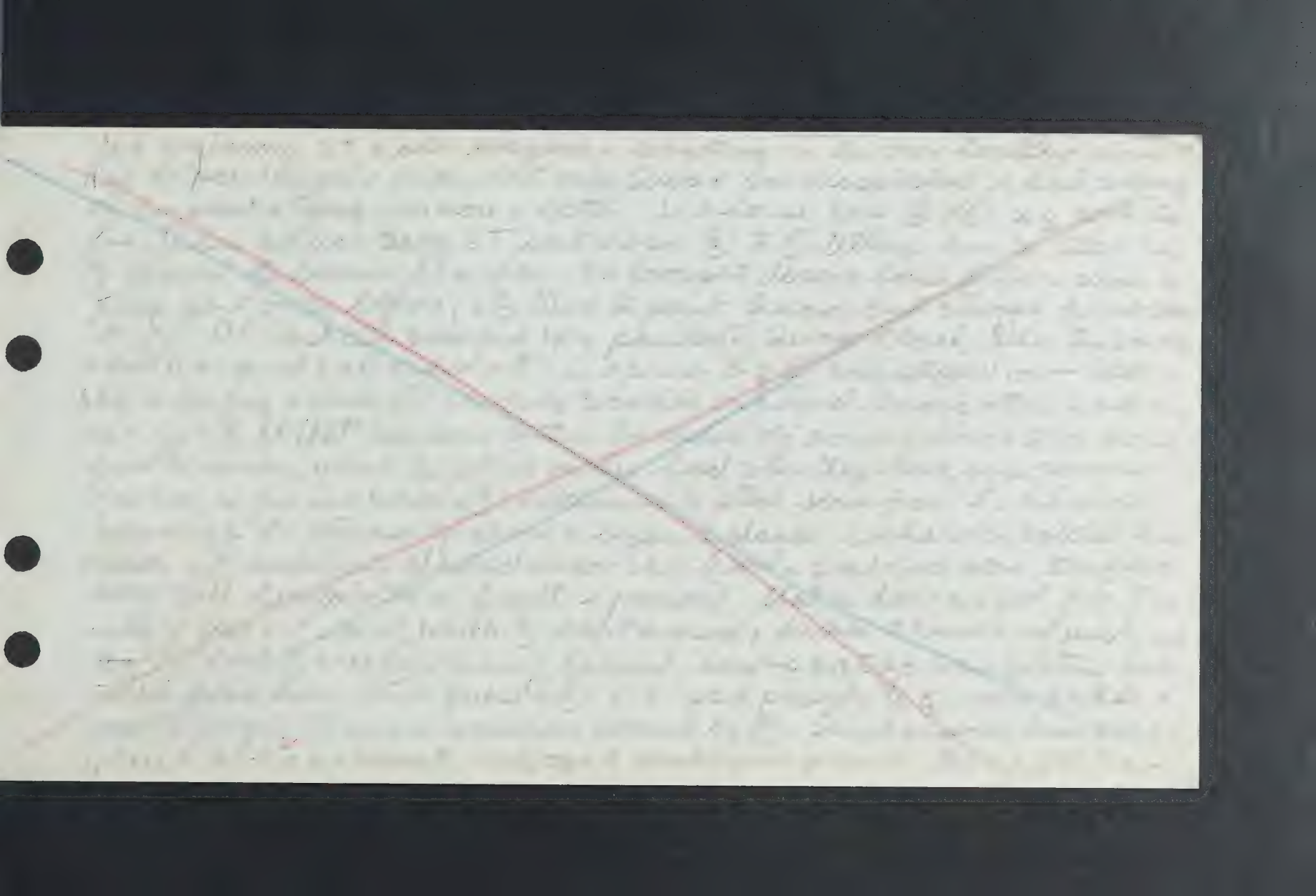


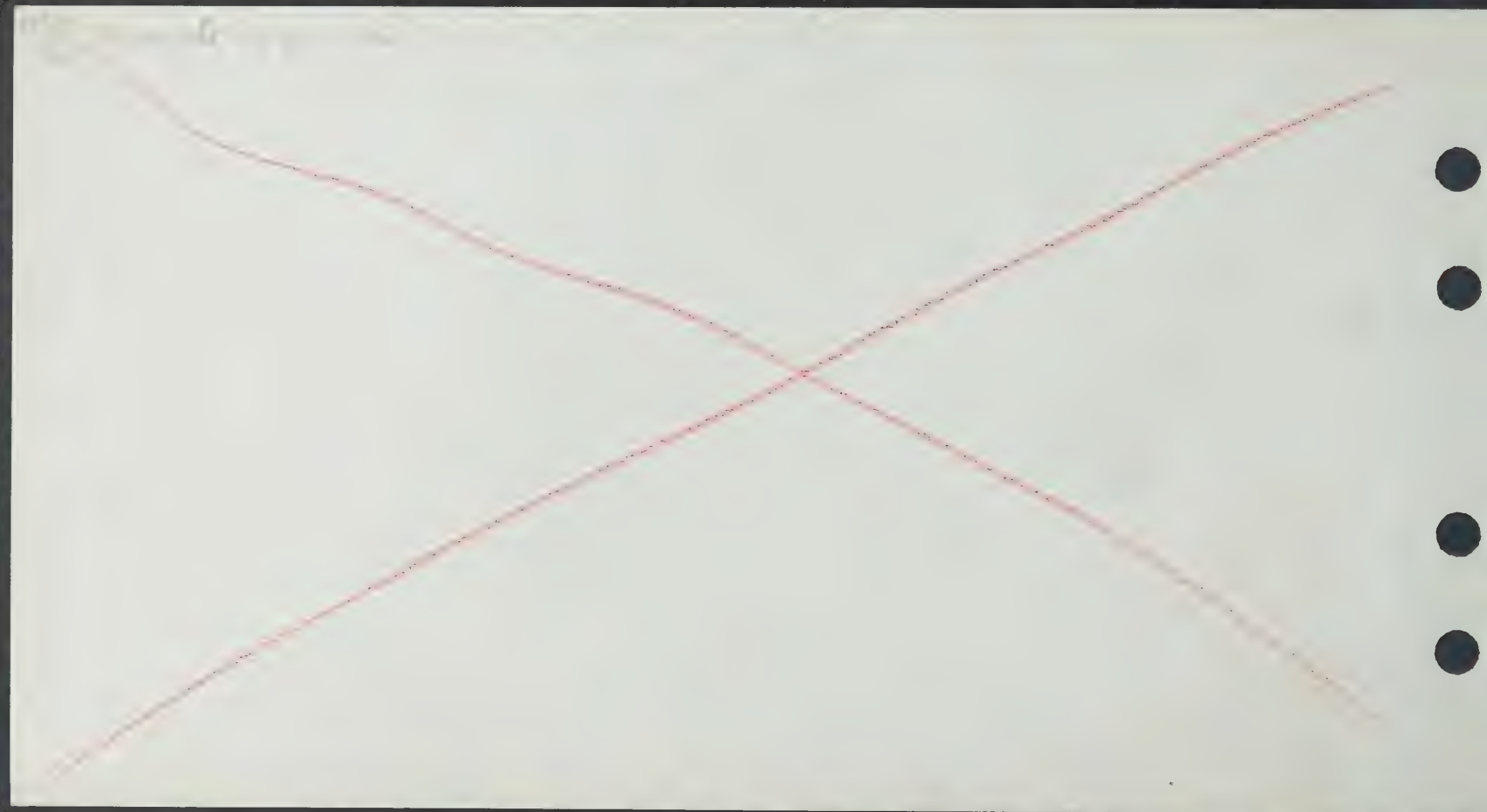






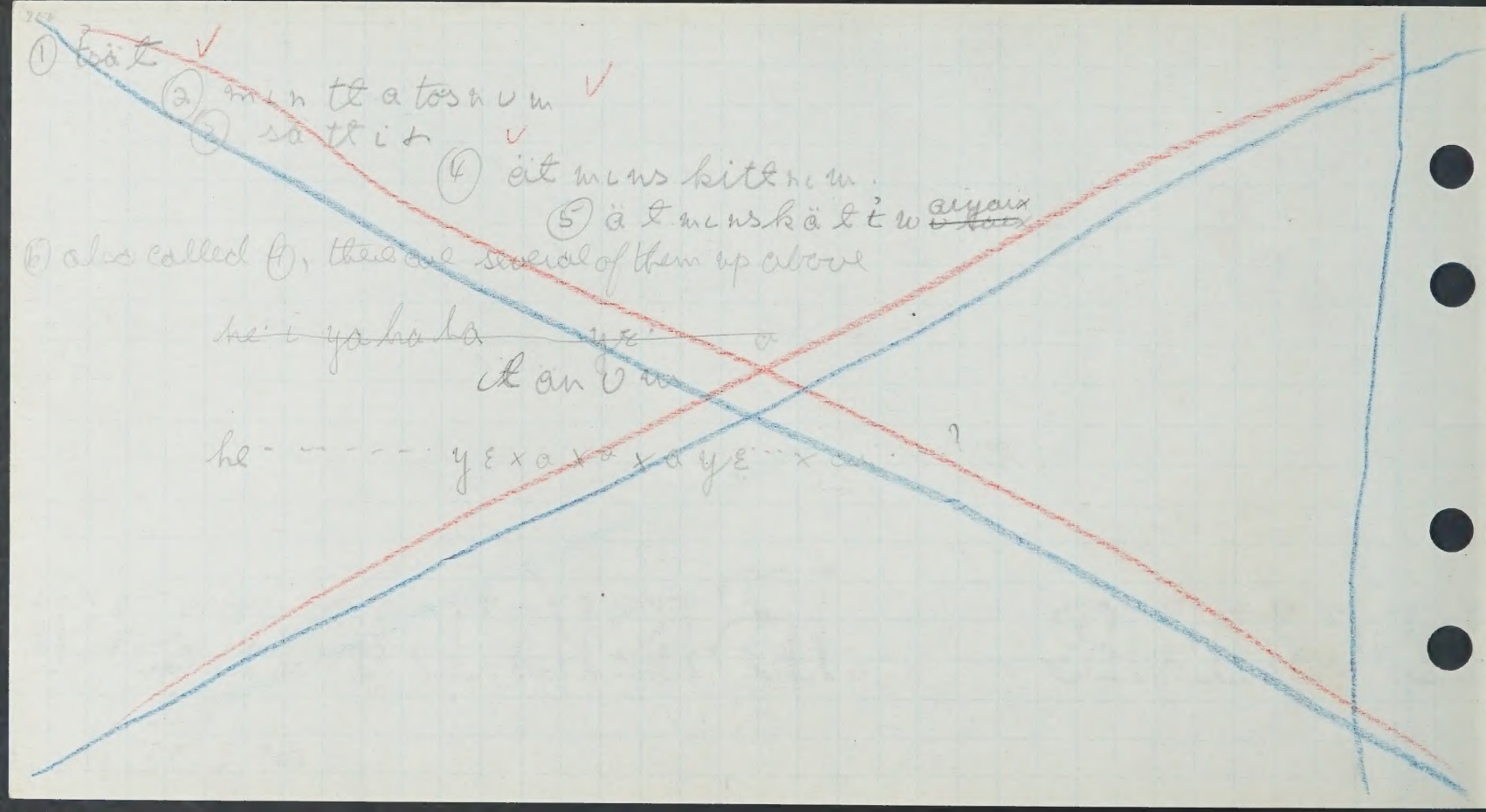






There was once a middle aged (anhlunsta) ♀ who most eagerly desired to see a whole-hutsai. Accordingly she travelled up to a top of every valley near Cowboy Rock Corral, Table Rock, & finally when up o Bella Coola & Atnarko & its affluents. But for a whole year she did not succeed. Then she went up to o top of o Clear River, where she found a lake, from o other side of which she saw rising a single column of smoke, without curls or twist. Bravely she went round & at last came to its cause, a (hoodsaint) house. Looking in she saw (anuhk) working with o ♂ (1) whom she was alternately making senseless with crystals & waving, & all o time pushing (1) into o ground. Put o mortal o ♀ watched, then a sound betrayed her, & (anu) said, "If you be a mortal, come in". She did so & anu said "I am anu & you have found me, I give you & Nbwala henceforth you will have me & (1) as Intusta when you present silence". o ♀ returned home & did so.

o solalst



There belongs to a kusuit name (1) a right of performing with a suit (2) who measures a tides. a kusbasiulsta is behind (3). kusuit utes as usual but a (Atausaun) day a wearer of a mask of (2), carrying a stick, goes 4 times to a & each measures it. a amblumsta see it at night they are called in (3) a man suit. a smaiusta of this came with a first people from above.

a suit (5) (6) is a one that counts a mouths up above, & also a years. On occasion they have been seen, but only appear as a sacred suit, when 2 of them debate hard, to see which is right. On the earth there are people who count moons, but just because it is a good thing to do, no business.